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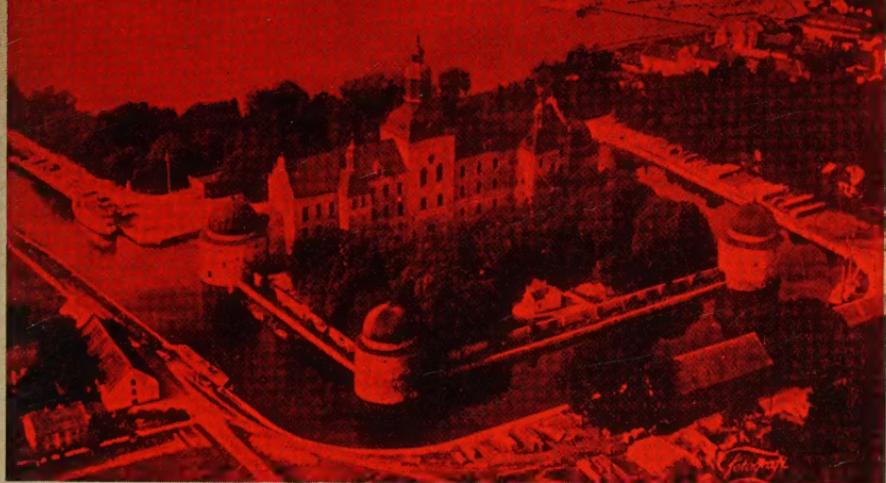
World Student Christian Federation

AIMS of the World Student Christian Federation

The aims of the World Student Christian Federation in all its work among members of the academic community shall be:

- 1. to call them to faith in God — Father, Son, and Holy Spirit — according to the Scriptures, and to discipleship within the life and mission of the Church;**
- 2. to help them to grow in the Christian life through prayer, study of the Bible, and participation in the worship and witness of the Church;**
- 3. to help them to witness to Jesus Christ in the academic community;**
- 4. to bring them into fellowship with one another in mutual service, and to support efforts to serve all students in their needs;**
- 5. to help them to strive for peace and justice in and among the nations;**
- 6. to help them to work for the manifestation of the unity of the Church;**
- 7. to help them to be servants and messengers of God's Kingdom in all the world.**

(From the WSCF Constitution)



*Vadstena Castle, Sweden, where the World Student Christian Federation was organized
in 1895*

65 Years of Tradition

1895 Vadstena Castle, Sweden. Representatives of Student Christian Movements in Great Britain, Germany, Scandinavia, North America, and "the lands of foreign missions" create the World Student Christian Federation.

Its purpose :

- to unite Student Christian Movements throughout the world ;
- to collect information regarding the religious condition of the students of all lands ;

to promote the following activities : to lead students to become disciples of Jesus Christ as only Saviour and as God ; to deepen the spiritual life of students ; to enlist students in the work of extending the Kingdom of Christ throughout the whole world.

Its leading spirit : John R. Mott, travelling secretary of the Intercollegiate YMCA of the USA and Canada.

Its inspiration : the great missionary movement of the nineteenth century, and the Student Volunteer Movement, created in 1882 to recruit students for the world mission of the Church.

Its foundation : Bible study and common prayer.

Its principles : As defined by Mott and maintained today :
the Federation recognizes the supreme authority and universal lordship of Jesus Christ as only Saviour ;
it is interconfessional ;
national Movements have complete independence and freedom of action, yet are interdependent and have mutual obligations to one another ;
the Federation's role is to inspire and advise its member Movements ;
student initiative must be preserved ;
the Federation has a responsibility to establish a program and to train national leaders with a world perspective.

During his twenty-five years as General Secretary, Mott works to implement these basic principles. An incessant traveller, a teacher and pastor of national leaders, he stimulates the evangelistic zeal of existing Movements, establishes new ones, and, together with Ruth Rouse, the first WSCF woman secretary, so builds the Federation that at the outbreak of the first world war there are member Movements in sixteen countries, and correspondents in many others.

1911 **General Committee, Constantinople :** First contacts with the Orthodox world. The Federation is not to be a Protestant fellowship but truly ecumenical.



The founders of the World Student Christian Federation at the gate of Vadstena Castle

920 First post-war General Committee, St. Beatenberg, Switzerland :

Member Movements of the Federation rediscover their essential unity, in spite of the wounds of war, years of isolation, and the profound theological division reflected in one delegate's question : "Do we still believe in the same Christ ?" As delegate after delegate stands to say what Jesus Christ means for his personal life, the oneness of the Federation is revealed.

The Federation undertakes to serve students in Central Europe suffering from war and revolution, and creates European Student Relief, the beginning of an effort which continues today.

Henry-Louis Henrion becomes General Secretary, and a new team takes over under Mott's chairmanship. Member Movements assume more financial and organizational responsibility ; the General Committee becomes more representative ; an Executive Committee is created ; the staff is enlarged ; Federation headquarters are established in Geneva.

- 1922 General Committee, Peking, China :** The Federation affirms its concern for peace and makes visible its world character.
- 1926 General Committee, Nyborg Strand, Denmark :** The Federation defines its ecumenical policy — it will welcome as members students of all confessions or no confession, and accept confessional groups which are willing to work within the framework of a national interconfessional Movement. The Orthodox are beginning to feel “at home” in the Federation, and interconfessional conversations are taking on a new dimension.
- 1928 New faces and concerns :** John Mott is succeeded as Chairman by Francis Miller, an American. W. A. Visser ’t Hooft joins the staff to become General Secretary in 1932. A “message commission” is appointed which, after a year of study, affirms that the Federation has no message but Jesus Christ, that it is not a church and therefore cannot adopt any theological or doctrinal statement, that its very existence is a message and action of the living God. Thus begins a period of intense study of the Bible, of Christian doctrine, of ecumenical questions, and also of the political issues of the time — war and peace, disarmament, nationalism, communism, race, totalitarianism. It is also a time of action ; “university missions” confront students with the eternal truth of Jesus Christ and its relevance to everyday life ; the Federation becomes more truly universal by giving more place to Asia in its program.
- 1938 General Committee, Bièvres, France :** Delegates come from Japan and China which have been at war for several years ; from Germany, where Hitler has just dissolved the SCM ; and from Czechoslovakia a few weeks before the German attack and the Munich crisis; but there is no one from war-torn Spain, where the young SCM has been outlawed. Robert Mackie of Scotland becomes General Secretary under the chairmanship of Visser ’t Hooft. A year later the second world war “officially” begins.

The war years : Robert Mackie works from Toronto, opening up new fields in Latin America, where the Federation has previously had only a few “outposts”. Visser ’t Hooft and Suzanne de Diétrich

maintain a Federation office in Geneva. Every effort is made to preserve contacts with all WSCF members, who remain spiritually united and at one in their repudiation of national socialism and militarism.

The student relief enterprise takes on new urgency throughout the world. The creation of World Student Relief, which is to last until 1950, gives the Federation direct responsibility for organizing and carrying on this immense effort.

The post-war period : Robert Mackie continues as General Secretary until 1948, when he becomes Chairman, and is succeeded by Philippe Maury of France. The end of the second world war marks the beginning of a new period of geographical extension, facilitated by the end of colonialism, by air travel, and by the rapid growth of higher education everywhere. The number of countries represented in the Federation increases to 72. Regional staff are appointed to help national Movements in post-war reconstruction or the early stages of their development. A major part of Federation resources is devoted to helping young Movements, and through them the so-called younger churches, to develop trained leadership :

Five Chairmen of the Federation

W. A. Visser 't Hooft (1938-48), John R. Mott (1920-28), Francis P. Miller (1928-38), Robert C. Mackie (1938-53), D. T. Niles (1953-60)



1948 : first leadership training course for Asia in Ceylon.

1952 : first leadership training course for Latin America in Brazil.

1958 : first leadership training course for Africa in Ghana.

These SCMs are also helped by personnel and money secured through the Federation's Program of Ecumenical Assistance. As a result of this geographical expansion in so-called "mission lands", the missionary and evangelistic emphasis again becomes central in the life of the Federation.

1953 General Committee, Nasrapur, India : Theme — "Witnessing in the University Communities". D. T. Niles of Ceylon, one of the great evangelists of our time, becomes Chairman of the Federation.

1956 General Committee, Tutzing, Germany : Theme — "Jesus Christ the Reconciler". The Federation, in these years of cold war, is called to a ministry of reconciliation. It maintains links with Christian students in countries where SCMs cannot be organized for political or religious reasons, and with Movements like the Chinese and the *Evangelische Studentengemeinde* in the German Democratic Republic, which face difficulties and isolation because of world events. It participates in World University Service, successor to World Student Relief, engages in conversations with the International Union of Students, and with Jewish and Moslem students, launches a seven-year program of study, teaching, and action on "The Life and Mission of the Church". Through international, regional, and national meetings, and a general study program, the Federation seeks to help in rethinking the whole task of the Church today and to help students to find their place in it.

1960 General Committee, Salonica, Greece : The General Committee decides to carry on the Life and Mission of the Church program for another three years, revises the Statement of Aims in the Federation Constitution, and elects a new Chairman, Philip Potter of the West Indies, and a new General Secretary, Valdo Galland of Uruguay.



An Ecumenical Community

**Milestones in the ecumenical
history of the Federation**

"No student, to whatever branch of the Christian Church he may belong, should be excluded from full membership in any national Movement within the Federation if he is prepared to accept the basis of the Federation." (General Committee, Constantinople, 1911.)

"The WSCF suffers under the strife which tears the Christian Church and accepts humbly its share of the burden of division; it cannot adopt an attitude of superiority or indifference to the fact of separation... The

Federation affirms its invincible hope that the day will come when the prayer of our Lord will be fulfilled, Ut omnes unum sint.” (General Committee, Nyborg Strand, Denmark, 1926.)

“The primary aim of the Federation has always been to lead students to a personal Christian faith. At the same time it seeks to lead them to realize that the Christian life involves sharing in the communion and fellowship of the Church.” (General Committee, Woudschoten, Netherlands, 1932.)

“The SCM is not a church, but its life is part of the life of the Church. Within the SCM we have recognized a more than human fellowship across confessional boundaries, to which we are bound to bear witness as a fact, and as a gift of the Holy Spirit. Yet the members of this fellowship are unable to realize the fulness of Christian life together because they are separated at the central acts of worship by the divisions of the churches in which they are rooted. We are shamed before men by our divisions, and feel a profound restlessness of the Spirit driving us to work for the reunion of the churches... The loyalties which members... rightly owe to their own churches must be fully respected, and justice done to them in all the Federation practice. But our divisions are contrary to the will of Christ and therefore radically sinful as well as tragic in character. Hence members of the Federation must be challenged to see beyond confessional limits and to study, pray, and work for the unity of the Church.” (General Committee, Whitby, Canada, 1949.)

“The aims of the World Student Christian Federation in all its work among members of the academic community shall be :

1. to call them to faith in God — Father, Son, and Holy Spirit — according to the Scriptures, and to discipleship within the life and mission of the Church...” (From the WSCF Constitution as revised 1960.)

The Federation is an ecumenical community

Since its creation the Federation has shared in the contemporary ecumenical movement, first of all by living as a united community. It brings together Student Christian Movements from all parts of the world and from all church traditions. A majority of them are independent interdenominational SCMs. Some are Student YMCAs and YWCAs. In several countries, instead of a single interdenominational SCM, there is a national council of Movements,

some of them related to particular church or confessional traditions. These councils must express not merely administrative unity but a profound sense of oneness in Christ.

Many Roman Catholic students, especially in Latin America and Latin Europe, participate actively in the life of SCMs. They have greatly helped the Federation to understand the ecumenical aspect of its missionary task. The experience of Latin American SCMs has led to the affirmation that the Federation and its Movements are both responsible for bringing students to active membership in a particular church and morally bound not to impose on them membership in any particular denomination. The task of the SCM is one of pastoral counselling rather than of ecclesiastical selection.

How are we to be ecumenical? By seeking to understand the riches of other traditions, by helping one another to grow in the knowledge of Christ's truth, by correcting one another in brotherly love; by refusing to avoid confessional and theological differences and tensions, recognizing our divisions in humble repentance, and receiving the gift of unity through the hard struggle to listen together to the Word of God.

Ecumenical unity also calls for unceasing intercessory prayer. The Universal Day of Prayer for Students, sponsored by the Federation and celebrated in most of the world on the third Sunday in February, emphasizes it. And through its Prayer Calendar the Federation calls its members to "pray without ceasing" for one another.

An ecumenical community is an open community. Even those national Movements which require that members belong to a Christian church or adhere to some historical statement of the Christian faith, maintain that participation in SCM activities is open to all. "That all may be one" is incomplete without "... that the world may believe." The unity of the Church is the unity to which the world is called by God. It is unity for mission, and a missionary community must be an open community.

The Federation serves the unity of the Church

The Federation has been an ecumenical pioneer. For many years it has been *an ecumenical training ground*. It tries to give its members a living experience of the unity of the Church by providing for fellowship and exchange among students of all confessions, and by promoting the study of the ecumenical movement and of its theological foundations.

The Federation also serves as *an ecumenical testing ground*. It not only passes on to its members the wisdom of theologians and church leaders, but also attempts new ventures in ecumenicity. Some such experiments have been successful; others have failed. They have involved forms of common life and organizational structure; for example, in several countries and under a variety of names local student Christian "communities" have been formed which resemble church congregations but are not related to any denomination. The Federation has also always been concerned with ecumenical worship, *e.g.* with the issue of intercommunion. Such practices as attendance without participation, successive celebrations according to different traditions, and common preparation for separate services, were first introduced in Federation meetings.

Ecumenical tensions

Tensions inevitably arise within the Federation as it attempts to carry out this ecumenical ministry. But no one can appreciate the riches of the ecumenical encounter who has not first experienced the suffering of Christian

Japanese student conference at prayer



division. Profound differences between representatives of "Protestant" and "Catholic" traditions, of orthodox, neo-orthodox, and liberal schools, and also the so-called "non-theological factors" divide local as well as international Christian communities. Unity is both a gift of God and something to be achieved painfully through common struggle with those with whom we disagree.

There are also divisions between the Federation and other student Christian organizations : Pax Romana, which brings together Roman Catholic students and intellectuals, and the International Fellowship of Evangelical Students, made up of "conservative evangelical" groups which refuse to participate in the ecumenical movement. In the conviction that Christians cannot ignore one another but are mutually responsible for one another's faith, the Federation has welcomed and encouraged conversations and all possible kinds of co-operation between its members and these fellow Christians. It hopes that the day will come when full unity can be achieved among all those who confess the name of Christ.

World Christian Youth Commission

Several international youth organizations share the Federation's missionary and ecumenical concern, and since 1948 they have been linked in the World Christian Youth Commission which includes the Youth Department of the World Council of Churches, the World Alliance of YMCAs, the World YWCA, the World Council of Christian Education and Sunday School Associations, and the Federation. Regular staff consultations, study meetings, and occasional WCYC world conferences provide opportunities for sharing of experience among these partners in ecumenical work with young people.

The Federation and the World Council of Churches

Since the foundation of the World Council of Churches in 1948, the question has been raised: should the Federation now leave responsibility for student Christian work in its hands ? The answer has been an emphatic no. The Federation is convinced that Christian students can find in it a unique ecumenical fellowship, and that it can best serve the churches and the ecumenical movement by preserving its organizational autonomy and thereby its freedom to experiment and to criticize. It is also convinced that evangelism in the university can best be carried on by members of the university. It wishes to maintain close links with the World Council of Churches and encourages its member Movements to establish relations with the churches, but it believes it has its own specific and unique task.

A Missionary Movement

THE Federation was born of the missionary movement. Many Student Christian Movements originated in Student Volunteer Movements. The SCM is in essence a *witnessing community*. When it becomes introverted and concentrates exclusively on deepening its own faith, piety, and internal unity, it may cease to be Christian. When Jesus Christ is the cornerstone of its life, it cannot fail to witness to him. Bible study, corporate prayer, discussion groups, conferences, can only serve to strengthen SCM members for their witness in the university world, and provide opportunities for welcoming and helping non-Christians and those who doubt.

Witness is primarily the responsibility of the whole SCM community, and should not be delegated to specialists.

— The fundamental form of witness is personal conversation in which a Christian shares the truth of Jesus Christ with another. It is rooted in faith in God and love of his neighbour, and requires him to go out of the Christian fellowship into the world of his fellow students.

— Witness demands a knowledge of the gospel of Jesus Christ. Students must prepare themselves to witness with the same intellectual seriousness in which they pursue their studies.

— Witness requires that the SCM live the gospel as a community of love, mutual forgiveness and aid, and service to those who suffer.

— The language of witness must be intelligible to those who hear. This requires an awareness of university and cultural affairs, political, social, and international problems, and questions of personal ethics.

The Federation tries to help its members to fulfil this missionary ministry by providing them with opportunities to share with one another.

The Federation and the mission of the Church

The Federation has always kept before its members the needs and challenge of the total mission of the Church. But the present student generation has largely lost interest in it : it is confused about the *raison d'être* of mission and sceptical about the relevance of its methods. These hesitations largely reflect those of the churches themselves. This is why the Federation undertook a project on "The Life and Mission of the Church", involving study, interpretation, and discussion. A series of international teaching conferences will

bring together missionary experts and some of the best SCM members. Work at local and national level will precede and follow these international events with the help of study materials in four languages prepared by the Federation.

Highlights in the LMC project :

1956	Project launched at Tutzing, Germany
Christmas 1958	Asian Pilot Conference, Rangoon, Burma
July 1960	World Teaching Conference, Strasbourg, France
1961-1963	Regional conferences in Asia, Africa, Latin America, North America, Europe, and the Middle East

This effort, supported by many churches and missionary societies, aims at reawakening concern for the mission of the Church in the present student generation, helping them to find their place not only in the professional ministry but also in new forms of lay service in this common vocation. The Federation also hopes to make its own contribution to the Church's general effort to rethink its missionary task.

Evangelism and conversion

We witness because we have received a missionary mandate from God. But we also witness because we love those to whom we speak. Our failures in evangelism frequently result from our failure really to know our fellow students and our resulting failure to love them. Witness begins with "sympathy" — sharing our experiences, our suffering, our very life with another.

Because of our failure to love our neighbour and our lack of faith in the power of God, we often do not really expect people to be "converted" by our witness. For a long time the word "conversion" almost disappeared from the SCM vocabulary because of its wrong use in other circles. Fortunately the richness of its biblical meaning has recently been rediscovered. If we believe that Jesus Christ is our life and the lives of all for whom he died, we expect our witness to be heard and believed.

In recent years the Federation has also emphasized the SCM's task of pastoral care. Witness implies concern for the whole life of our neighbour and the expectation of his conversion ; it also includes personal help for those who fight with God and with themselves the great fight of faith. There is need for a specialized ministry in the SCM by clergy and trained senior advisers, but also for Christians who can help one another to obedience and a renewal of faith.

WSCF Executive Committee



Philip Potter



Father Hazim



Burgess Carr



Masao Takenaka



'Bola Ige



Philippe Maury



Edir Cardoso



Henry Hetland



Nancy Bell



Soritua Nababan

Chairman

Philip Potter

Federation of Indies

Vice-Chairmen

Father I. Hazim
Masao Takenaka
Burgess Carr

Lebanon
Japan
Liberia

Treasurer

Philippe Maury

France

Associate Treasurer

Henry Hetland

USA

General Secretary

Philippe Maury
(until March 1961)
Valdo Galland
(from March 1961)

France
Uruguay

Associate General Secretary

Elisabeth Adler

German Democratic Republic

Members at large

Edir Cardoso
Nancy Bell
'Bola Ige
Soritua Nababan
Bruce Rigdon
Risto Lehtonen

Brazil
New Zealand
Nigeria
Indonesia
USA
Finland

Adviser for work among theological students

Keith Bridston

USA

SCF Staff

RAL SECRETARY

Philippe Maury
until March 1961)
do Galland
(from March 1961)

France

Uruguay



Valdo Galland

STATE GENERAL SECRETARY

Elisabeth Adler
German Democratic Republic



Elisabeth Adler

SECRETARY to be appointed

ONAL ASSIGNMENTS

Inga-Brita Castrén Finland

Kentaro Shiozuki Japan

Mauricio López Australia

Frank Engel Argentina

Frank Glendenning Great Britain

IVERSITY TEACHER'S COMMITTEE

Edward Dirks USA

Chairman of the Committee

RIAL ASSISTANT

Frederick Abrecht USA

RAM OF ECUMENICAL ASSISTANCE

Elisabeth Bridston USA

TROLLER

Nikolai Yazykoff Russia

until December 1960)

Frank Glendenning Great Britain

from January 1, 1961)



Inga-Brita Castrén



Mauricio López



Kentaro Shiozuki



Frank Engel



Edward Dirks



Frank Glendenning



Affiliated Movements

Australia	Germany	New Zealand
Austria	Ghana	Nigeria
Brazil	Great Britain and Ireland	Norway
Burma	Hungary	Pakistan
Canada	India	Philippines
Ceylon	Indonesia	Puerto Rico
Chile	Jamaica	Sierra Leone
China	Japan	South Africa
Czechoslovakia	Korea	Sweden
Denmark	Malaya	Switzerland
Finland	The Netherlands	United States of America
France		

voting mem

Associated Movements

Argentina	Dahomey	Madagascar
Basutoland	Greece	Portugal
Belgium	Italy	Russian SCM outside Russia
Colombia	Ivory Coast	
Cuba	Liberia	Uruguay

non-voting
delegates

Corresponding Movements

Bolivia	Hong Kong	Nyasaland
Cameroons	Iceland	El Salvador
Congo Republic (ex-Belgian)	Iran	Senegal
Congo Republic (ex-French)	Lebanon	Spain
Costa Rica	Mexico	Thailand
Dominican Republic	Nicaragua	Togo
Ecuador	Panama	Uganda
Guatemala	Paraguay	United Arab Republic
Honduras	Peru	Venezuela
	Poland	Yugoslavia
	Federation of the Rhodesias and	

representati

Christian Movements in 77 Countries

GENERAL
COMMITTEE

meets every
four years

SCHOOLS
COMMITTEE

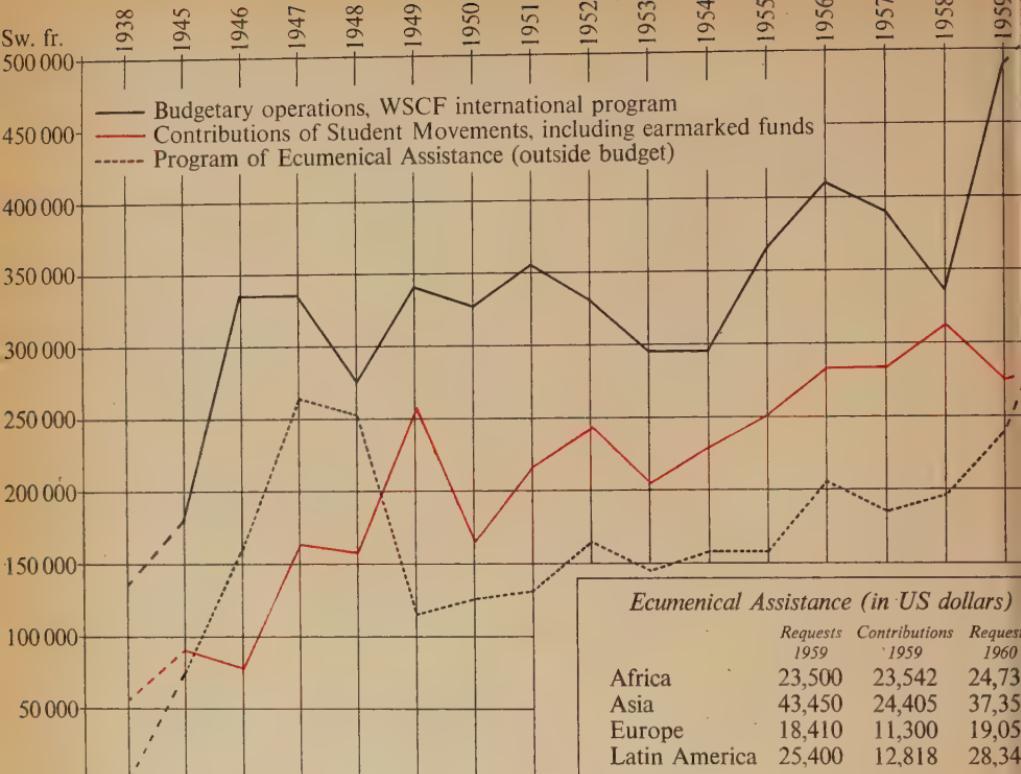
OFFICERS

EXECUTIVE
COMMITTEE

meets generally
once a year

STAFF

UNIVERSITY
TEACHERS '
COMMITTEE



WSCF International Budget (in Swiss francs)*

<i>Income</i>	<i>Results 1959</i>	<i>1960</i>	<i>Expenditure</i>	<i>Results 1959</i>	<i>1960</i>
National Movements	191,291.50	231,000	1. Secretaries	130,329.85	148
Friends of the Federation and foundations	45,517.09	41,850	2. Visits to national Movements and staff travels . .	80,972.00	70
Churches	50,590.30	79,930	3. Conferences and meetings	48,873.30	76
Missionary societies and boards	111,981.81	86,480	4. Publications	57,351.55	72
Publications	45,173.12	53,000	5. Contributions	320.85	1
Interest and transfers	7,456.35	20,000	6. Administration	141,297.85	159
Contingencies	7,580.40	1,140	7. General Committee fund	23,000.00	
	459,590.57	508,000	8. Miscellaneous	5,561.95	
				487,707.35	527
					Deficit

*There are approximately 4.25 Sw. frs to the dollar.

Relationships

World
Council
of Churches

World
Council
of Christian
Education

World Christian
Youth
Commission

UNESCO

World
YWCA

World
YMCA

World Student Christian Federation

UN

World University
Service

Commission
of the Churches
on International
Affairs

IAUPL

Pax
Romana

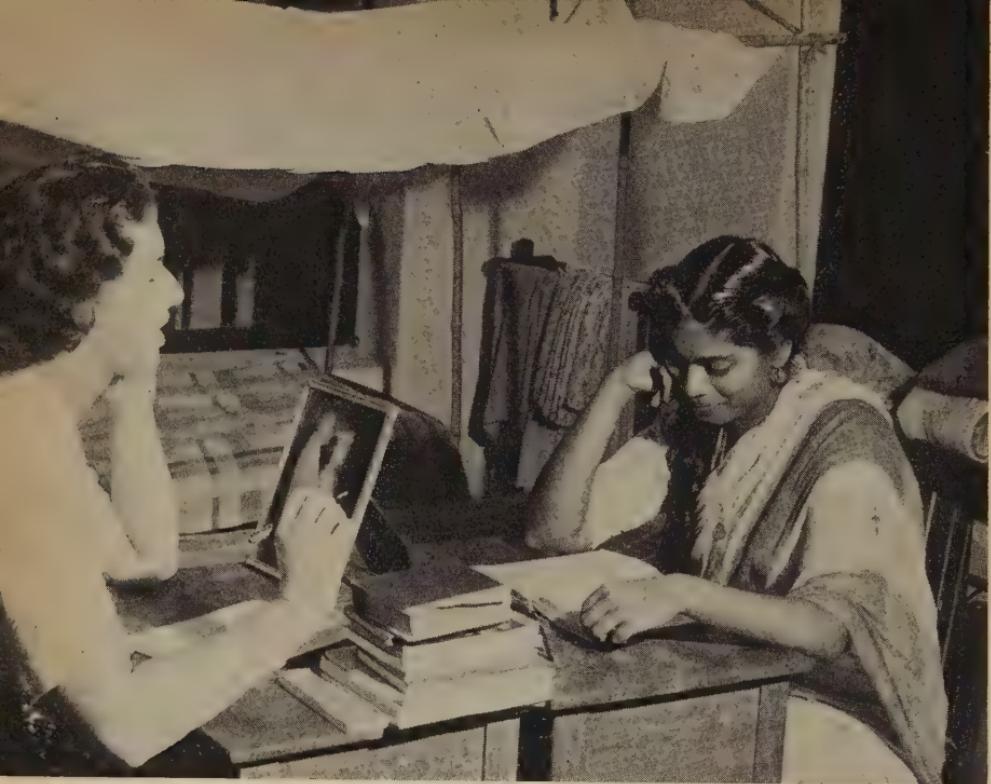
World Union
of Jewish
Students

member of

consultative status

sponsors

represented on



The Concern for Education

Towards a university student movement

THE work of the Federation has never been limited to students, for very early in its history it discovered its responsibility towards other groups in the academic world.

About half of the national Movements have work in secondary schools, and others are considering starting it. The Federation has an international program to stimulate this work: a part-time Schools Secretary has been

appointed, several consultations on work in secondary schools have been organized, schools movement leaders have participated in Federation meetings and training courses, and co-operation with other interested ecumenical organizations has grown. The Federation is concerned about work in secondary schools, first because the final years in high school often have a decisive intellectual, moral, and spiritual effect on students ; but, above all, because Christian education and witness are very similar in universities and high schools, SCM experience can help much in schools work.

At the other end of the academic ladder, since the second world war, movements of Christian teachers have been created in all parts of the world, most of them closely related to national SCMs. Surprisingly enough, it was relatively recently that the Federation and its member Movements "discovered the university" and recognized that "the implications of the Christian faith in the various spheres of knowledge have not been taken seriously, with the result that our teaching and scholarship are divorced from our religious life and beliefs", as some university teachers put it in 1947. They also pointed out that "the university is no longer seen as a community with a purpose which teachers and students jointly seek to realize". All this led to a study of the implications of the Christian faith for the various disciplines, of the meaning of Christian obedience and freedom in the realm of culture and science, and of the university as a true community of students and teachers.

Work in secondary schools and among university teachers has naturally led the Federation to approach the colleges where future school teachers are trained. Only the first steps have been taken, and this in Europe alone.

Technical colleges and schools also present an urgent challenge to the SCM and the Church. If the Church is to be the Church of our time, and if the SCM is to maintain contact with today's student world, they must discover the meaning of the gospel for the men of science and technology.

Theological education

It is impossible to be a Christian and not to have a theology... The problem is not whether we have a theology but what sort of theology we have. The responsibility of the Federation for theological students is two-fold : to help the student

to obtain that minimum understanding of biblical and systematic theology without which he cannot grow at all in the Christian faith and witness to others ; to assist him to a theological understanding of his whole life set as he is in the midst of the university and the larger world. (General Committee, Nasrapur, 1953.)

SCMs and the Federation have always tried to prepare their members to think and speak in biblical and theological categories, to live in the Church and in the world as people whose thought and action are determined by God's truth revealed in Jesus Christ. This theological education always begins with *Bible study*, because God speaks to us through the Scriptures, and also because an ecumenical organization has no other common authority. But it also calls for serious study of the doctrine of the Church in all its rich variety, leading to the discovery not only of the divisions but also of the unity of our churches.

The Federation and theological students

The Federation is conscious of its urgent responsibility to confront theological students, who are future leaders of the Church, with the ecumenical discovery and revolution of our time ; for years it has organized theological student conferences and courses, either alone or in co-operation with the Ecumenical Institute. More recently it has also undertaken to study the meaning of the ecumenical movement for, and to bring its impact to bear upon, the theological schools themselves. A general study was carried on throughout the Federation, and its results were summarized in a Grey Book, *Theological Education in the Modern World*. It hopes that this and similar studies may lead in the future to a consideration by churches and universities of ways of renewing and reforming the program, methods, and content of theological education.

The Federation also encourages effective and fruitful confrontation between theological students and teachers and the rest of the academic community. Too often theology has either been reduced to one discipline among many, or has isolated itself in a religious ivory tower. The Federation is convinced that theology can be true to itself only through preserving its unique identity while at the same time engaging in a dialogue with all other intellectual disciplines.

The Federation in a Divided World

THE Federation lives and works in a bitterly divided world, and can only thank God that until now, in spite of tension and suffering, its unity has been preserved.

Unity without neutrality

From the outset the Federation has affirmed its non-political character and refused to be identified with any political position or movement. How can an international organization maintain this stand in a world so divided by ideological strife, cultural differences, power struggles, race prejudice, and nationalism? Does this mean that the Federation refuses to concern itself with political, racial, social, and international affairs and retires into the peaceful neutrality of a purely spiritual piety? Time and again it has repudiated such an escapist attitude and affirmed the importance of the Christian's involvement in the political world. Then how is its unity to be preserved?

In 1951, at the height of the international crisis over Korea, the Federation Officers defined its position as follows :

We believe that it is our duty to take a responsible attitude in the events of our day. None of us can escape the obligation of making up his mind in the conflicts of this world. Recognizing behind political struggles the continual conflict between Christ and the powers of evil... we cannot remain neutral in the sense of uncommitted. As Christians we must know where we stand.

But this does not mean that we should identify ourselves with one of the opposing political powers as the cause of Christ and fight against another as completely evil... Even when we have made a major decision for what we believe to be the right course, we shall still find that evil is insidiously present in the position we have chosen... no self-righteousness is permissible for us.

While in the Federation we receive and enjoy real Christian fellowship, it is a fact that we follow divergent political courses and are not all on the same side in the world's conflict. What matters is that we should all watch lest we should be dominated by national loyalties and pressures or political ideologies; in our thoughts, prayers, and actions, in the positions taken by our national Movement, we must place ourselves under the obedience of our Lord Jesus Christ and seek the guidance of the Holy Spirit. We must keep present in our minds all those students throughout the world to whom we are bound by active fellowship within the Federation; we must not make our decisions without

taking into account their situations and opinions. In our political activities as well as in our religious life we belong to the same ecumenical body and are thus responsible for one another...

In the national Movements related to the Federation there are members who have taken clear political positions which actually bring them on to opposite sides of the world struggle. In such circumstances it is obvious that as an international organization the Federation cannot associate itself with any one group and can only call all its members to mutual love and intercession.

The Federation tries to preserve its unity without withdrawing into a false neutrality, by helping its Movements to discuss current political issues, especially those which divide them, in an effort to come to a common mind, or at least not to take a stand without having first listened seriously and in humility to what their fellow Christians have to say to them. It has several times organized correspondence or meetings between Student Christian Movements in countries on opposite sides of some political issue : the British and Indian SCMs in the early 'forties on Indian independence ; the French and US Movements on international affairs ; Japanese and American SCMs on atomic weapons, and South African and European SCMs on racial questions. When the results of these conversations have been especially valuable, they have been shared with other Federation members.

The Federation has avoided making political statements, both because there is some doubt about their usefulness, and also because it can speak only on behalf of all its members. It rather tries to assist the victims of persecution, oppression, and injustice through a direct approach to political authorities, generally without publicity for the sake of effectiveness. It also provides SCMs with study material on the basis of Christian political concern and on current political problems.

Members of the International Union of Students and of the World Student Christian Federation talk together in Prague about modern science and its significance for mankind



Just as the Federation finds its unity through facing its confessional and theological divisions, so it strengthens this unity, not by avoiding political differences, but by facing them honestly. Today this implies particularly maintaining unity across all the "curtains" which power blocs have lowered between men. The Federation is grateful that it includes in its membership SCMs in all parts of the world. It feels a responsibility for students everywhere, and wants to speak on behalf of Christian students in all political camps. This cannot remain a pious statement of principle. Each member of the Federation, and the Federation itself, must be ready to pay the price of unity in a divided world, and of independence in a world where all political camps claim absolute loyalty.

Witness and political confrontation

The Federation also tries to face political divisions outside its own membership and to serve as reconciler between conflicting groups, nations, and ideologies. One reason it participates in World University Service is the hope that it may remain an open organization where people of all political convictions may work together to serve students in their need.

Four times since 1953 the Federation has organized conversations between some of its own members and members of the International Union of Students from communist countries and from the colonial and newly independent countries of Asia and Africa. The theme of an early consultation was "Peace", and the Federation Executive Committee explained its purpose in these words:

Our primary objective is to speak about Jesus Christ with our fellow students as fellow human beings. Such a conversation must use understandable language. In this particular attempt we are willing to use the language of peace in relation to political tensions because we believe that Jesus Christ is Prince of Peace and that this affects both our peace with God and men's relations with one another.

These conversations between Christians and students related to IUS, many of them Marxists, contribute to peace by opening doors in walls of ignorance and suspicion, and they also represent the most real form of Christian witness. The Federation hopes similar efforts will be made on a national level wherever possible.

The Federation has recently initiated similar contacts with Moslem students through a one-month visit by an international team to North Africa. It has urged national Movements in several countries to enter into conversation with Jewish student groups, and has tried to serve as an intermediary in contacts between Jews and Moslems. In all this effort its concern is both peace, or at least peaceful co-existence, and also witness to Jesus Christ the Reconciler.

A Community of Service

UNITY and witness must be accompanied by service, by love in action.
The Federation is a community of service by and among students.

Mutual education

In the Federation and its national Movements students learn from one another and correct one another. The Federation's international program centres around this process of mutual education. Through visiting and correspondence, Federation Secretaries interpret the experiences and convictions of national Movements to one another. At Federation conferences SCMs share their concerns. Federation magazines, *The Student World* and *Federation News*, Federation Grey Books, study outlines, and bulletins bring to readers of different nationalities and confessions the wisdom of SCMs around the world on various aspects of their mission.

Much of this mutual education occurs without conscious effort or planning. Many of those who have shared in one way or another in the Federation's life have only much later realized how much they have gained from this experience : they had come to see new dimensions of the gospel and of the Church in the world ; they had acquired an openness to discussion, a willingness to receive and to offer criticism, and they had formed profound personal relationships which endured long after their university days.

In recent years the Federation has undertaken a more systematic program of education particularly for new Movements. Through *leadership training courses* it not only makes possible the mutual education which always occurs in an ecumenical conference, but also provides for teaching by experts. After more than ten years of experience an almost standard pattern has been evolved for these courses : ten to fifteen days of intensive teaching and study ; not more than 100 participants chosen as future SCM and church leaders ; a program including, in addition to corporate worship, the study of fundamental biblical and theological doctrine, of methods of Bible study, of political, university, ecumenical, and personal questions, and of how to organize and

run an SCM. Such general courses often lead to more specialized training in one aspect of SCM life (*e.g.*, Bible study or the political responsibility of the Christian student), or for one group in the SCM (*e.g.* theological students, students in science and technology, teachers). These training courses have proved to be an invaluable source of leadership not only for SCMs but also for churches, Christian youth movements, etc.

Ecumenical assistance

Since 1945 ecumenical assistance among member Movements of the Federation has been growing constantly. In a post-war period when some SCMs were suffering from difficult economic conditions; in a revolutionary world in which others had to endure hardships; especially in a period of rapid Federation expansion when young Movements needed the support of older ones, it was essential for the Federation to take the initiative in organizing, promoting, and carrying out a systematic program of ecumenical assistance.

At first it tried simply to meet emergency needs by securing money from more favoured Movements and churches. It soon became obvious that some over-all strategy was needed. Today the Federation

- evaluates the needs of Christian work in universities and colleges in each country and region;
- sets up, in co-operation with national Movements and other Christian agencies, systematic plans for meeting these needs;
- tries to discover the necessary resources to implement these plans.

In countries without indigenous leadership experienced in student Christian work, foreign personnel is needed to initiate it. Other areas need money and experts from abroad to train regional and national leadership. Many Movements only need money to build student centres, to hold national conferences, or to publish literature.

The Federation tries to co-ordinate the separate initiatives being taken in the student world by SCMs, churches, and missionary societies, in order to avoid competition and chaos, and to preserve the riches of ecumenical unity represented by the SCM, especially where Christians are a small minority. It therefore draws up each year a *list of special projects* for which it asks the support of its member Movements, of churches, missionary societies, and other possible givers. From time to time it brings together representatives of SCMs, churches, and missionary bodies concerned with student work to review the various national and regional situations and to agree on a

common strategy. It requests all prospective contributors of personnel or money to channel these through the Federation rather than to send them directly from one country to another. This is of particular importance in a time of acute nationalism in the newly independent countries.

PROGRAM OF ECUMENICAL ASSISTANCE (in US dollars)

	<i>Requested</i> 1959	<i>Contributions</i> 1959	<i>Requests</i> 1960
Africa	23,500	23,542	24,735
Asia	43,450	24,405	37,353
Europe	18,410	11,300	19,054
Latin America	25,400	12,818	28,340
Middle East	2,000	—	2,060
Publications	5,300	—	6,059
Schools	2,000	—	2,884
Individual Relief	2,500	—	2,575

Student relief

The Federation carries on a program of individual or collective relief and rehabilitation only during emergencies. It does not wish to set up a

WUS health centre at New Delhi



program of Christian relief among students which might interfere with those of the World Council of Churches and other ecumenical agencies, and especially that of *World University Service*, the secular organization responsible for carrying on the student relief program initiated by the Federation after the first world war. The Federation has discovered that its participation in a joint enterprise provides opportunities for contacts with members of the university world who do not share our faith — Roman Catholics, Jews, Moslems, Hindus, Buddhists, communists, humanists. In serving students with them, using no criteria other than need, the Federation witnesses to Jesus Christ.

In sponsoring World University Service the Federation does not endorse its whole program, but recognizes a responsibility towards it and urges its national Movements to participate actively in WUS fund-raising and distributing work, and in its program of human encounter.

Work camps

Since 1945 ecumenical work camps have provided students with opportunities for service and international experience. Every year hundreds of Christian students, most of them members of the Federation, take part in such work camps. In 1949 the Federation made an agreement with the Youth Department of the World Council of Churches not to organize its own work camps but rather to co-operate in planning and recruiting for those of the WCC. Some SCMs share more fully in this program : in the United States, for example, NSCF is responsible for its administration.

Several SCMs have also been experimenting with another kind of camp, which not only gives participants the experience of serving the community through manual labour, but also puts major emphasis on the establishment of real contacts with the working class and on the opportunity for students to earn money during vacation periods.

Social service

Many SCMs have initiated social service programs or encourage their members to share in such activities. In this way they try to break down the walls which so often separate students from the rest of the community and prevent them from preparing adequately for future service to society. They also aim to demonstrate within that society that love of Jesus Christ means love and service of the poor. In many cases SCM members work among those who have been rejected by the rest of society because of social, political, or religious prejudices.

How to Make the Federation Real in Our University

EVER since the creation of the Federation, students and SCM staff have been asking this question. Here are two possible answers :

1. The Federation is a missionary and ecumenical community. You make it real in your university *when you fulfil your missionary and ecumenical responsibilities.* What happens in Geneva headquarters or in international meetings is of little importance compared with your desire to witness, to serve, and to be united. The international program of the Federation is intended only to help you in your daily obedience. The greatest service you can ask of the Federation through your SCM is that it give you every possible assistance to fulfil in your local program this responsibility of witness, service, and unity.

2. However, the Federation is also an international organization with a world-wide missionary and ecumenical calling. There are many ways to help students understand and share in its life. Here are a few suggestions. With some imagination you can discover many others adapted to your local situation.

Celebration of the Universal Day of Prayer for Students. On this day the Federation calls the whole Church to intercede for students and universities. On this day your group can join in intercessory prayer with thousands of others around the world. *Federation News* provides information about the needs of other SCMs so your intercessions can be made very specific. But remember that prayer for one another in the Federation is your *daily responsibility.*

SCM conferences and publications. It is difficult to produce publications which can be readily used by local groups everywhere, if only for reasons of language ; it is impossible to have enough Federation conferences so one member of each local group can take part even once in four years. It is up to you to make sure that your national Movement, in its publications and meetings, provides information about other SCMs and about the Federation.

Foreign students. The number of students going abroad to study is growing every year. Please remember to send to other SCMs names and addresses of your members who go to study in their country. Foreign students in your university who are SCM members are the best Federation ambassadors. Welcome them with true Christian hospitality and give them every opportunity to tell you about their country, their church, and their SCM.



A Bible study group in the USA

Correspondence with SCM groups abroad. If you wish to correspond with another SCM, write to your national headquarters, asking them to put you in touch with a branch in another country. You can order from them or Geneva a copy of the *Federation Directory* which lists all member Movements of the Federation, with their addresses and lists of their leaders. Do not hesitate either to *write to the Federation staff* in Geneva, if you have questions to ask, or suggestions and criticisms to offer. The Federation staff is your staff.

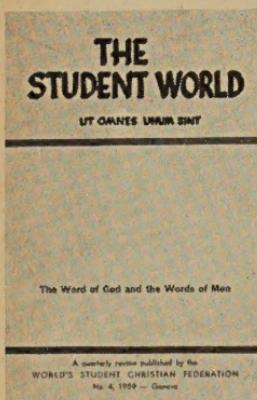
Give to the Federation. We take seriously only those things for which we must pay a price. The Federation is most real to those who give to it. Give it your prayers day by day ; give it your study as you learn what Christian students around the world are thinking and doing ; give it your money by contributing through your national Movement to its international budget and its Program of Ecumenical Assistance.

Federation magazines. *The Student World* and *Federation News* will keep you up to date on the life of the Federation and SCMs. You can subscribe to them individually or as a group. See page 32 for further details.

Become a Friend of the Federation. A minimum annual gift of Swiss francs 20, £1.10.0 or \$5.00 makes you a "Friend of the Federation". You receive *The Student World* and *Federation News* and at the same time make a contribution to the work of the WSCF.

The Federation cross. You can show that you are a Federation member by wearing the little silver cross which has been its symbol for more than twenty-five years. These can be ordered from your national SCM headquarters or the Federation office.

FEDERATION PUBLICATIONS



The Student World : A quarterly magazine intended for student leaders, members of university staff, and educated Christians in general. Each issue centres around a subject of common interest in the life of the Church or the university ; it also contains news of Federation and SCM activities, of ecumenical development and reviews of essential books and periodicals. Some recent numbers : The Lessons of Sociology ; West Africa in the Vanguard ; Confrontation with Judaism ; Confrontation with Islam ; The Life and Mission of the Church in Asia ; The Word of God and the Words of Men ; The Federation at Work. Ready soon : Peace in the Atomic Age. Annual subscription : Sw. frs. 10.00 ; 15s., \$2.50.

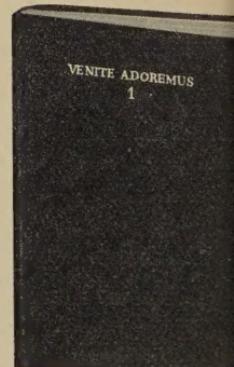
Federation News : A bi-monthly magazine which will keep you up to date on important events in the life of the Federation and Student Christian Movements around the world. Each issue includes articles describing one aspect of the life of a Movement or of the Federation and short news items about current events. Each number also includes a meditation and subjects for intercession. Annual subscription : Sw. frs. 4.00 ; 5s. ; \$1.00.



Cantate Domino : The Federation ecumenical hymnbook, by far the most widely used of its publications. Originally created to meet student needs, it has found its way into many ecumenical organizations and meetings, and even some transatlantic shipping lines. The new edition, published in 1957, contains 120 hymns from many countries, all of them in at least three languages, English, French and German. Price : Sw. frs. 8.00 ; 12s. 6d. ; \$2.00. De luxe edition, bound in red leather, Sw. frs. 15.00 ; 25s. ; \$3.50.

indispensable aid to worship in international or interconfessional meetings. Price : Sw. frs. 10.00 ; 15s., \$2.50.

Venite Adoremus II (new edition in preparation) : This second volume of *Venite Adoremus* will include collections of prayers of different origins and periods organized in a logical order. The first section offers prayers for the various elements of a service from invocation to benediction ; the second section, prayers for the times and seasons in the church year, for various aspects of the life of the Church and of the world, and especially of the life of universities, colleges, and schools. The third section contains services for special occasions, and finally, the last section will include psalms, canticles, the Lord's Prayer and the Apostles' Creed.



VENITE ADOREMUS
1

Some other Federation Publications

History's Lessons for Tomorrow's Mission : Milestones in Nineteen Centuries of Missionary Thinking. A book in which twenty-five outstanding Christian writers survey the thinking of the Church about its mission since its foundation until the present day. Hard cover. Price: Sw. frs. 15.00; 25s.; \$3.50. Also available as double issue of *The Student World*. Price: Sw. frs. 6.00; 10s.; \$1.50.

Schools Newsletter : An occasional publication intended for all those concerned about work in secondary schools, especially Secretaries of secondary school Movements. Price: Sw. frs. 1.50; 2s.; \$0.40 per year.

WASP (West African Study Project) : Study outlines on the Christian life of faith, written by and for Africans, on such topics as: Worship and Daily Living (*Seven Whole Days*) ; The Christian and Family Life (*One to Another...*) ; Christianity and Islam ; Approach to Bible Study ; The New Life in Christ ; The Christian and Politics. Price: Sw. frs. 0.30; 6d.; \$0.10.

Réflexions Africaines : French edition of the above-mentioned WASP.

Study Outlines, published for use in connection with the Life and Mission of the Church program. Available in English, French, German, and Spanish.

A. Jesus Christ and the World

1. What is unique about Christianity ?
2. What's the use of it all ?
 Hopes human and divine.
3. Has God lost control ?
4. Can we be Christians outside the Church ?
5. An ecumenical glossary.

B. The Mission of the Church

1. Does conversion matter ?
2. Can nations be Christian ?
3. Dare we preach what we practise ?
4. Does tradition handicap renewal of the Church ?
5. Do Christians know best how to run the world ?

C. The Missionary Vocation

1. Why have people lost interest in missions ?
2. Are missionaries different ?
3. Work as mission.
 Secular work and Christian vocation.
4. Is unity essential or is "working together" enough ?
5. A missionary people.

Price: Single copies : Sw. frs. 0.25; 6d.; \$0.10

Sets of fifteen : Sw. frs. 3.00; 5s. 6d.; \$1.00

Per 100 copies : Sw. frs. 20.00; £2; \$6.00

D. 1. *Five Bible Studies*, by Françoise Florentin. A study guide written to accompany *The Pressure of Our Common Calling*, by W. A. VISSER 'T HOOFT. Price: Sw. frs. 1.00; 1s. 6d.; \$0.25

E. 1. *The Life and Mission of the Church* : revised edition of special issue of *Federation News*.

E. 2. *Starting Points* : Outlines of seminar themes of the World Teaching Conference held in Strasbourg, France, in July, 1960.

F E D E R A T I O N n e w s

SCM Handbook, compiled by KYAW THAN. Suggestions for organizing Student Christian Movements and developing a Christian program among student communities. It is produced especially for student groups with little experience and limited leadership resources. Price: Sw. frs. 2.00; 3s. 4d.; \$0.50.

Cinquante ans d'histoire, by SUZANNE DE DIETRICH. A history of the Federation 1895-1945, in French. Price: Sw. frs. 3.50.

Three-year Reports: On the occasion of each General Committee the Federation publishes reports on its activities and on the life of its member Movements in the preceding period. These reports are available in English only, some in printed, others in mimeographed form. Price: Sw. frs. 2.00; 2s. 6d.; \$0.50.

WSCF Directory: A list of all member Movements of the Federation, with addresses of their headquarters, staff, student hostels, etc.; of the leaders of the Federation with their addresses, and of some other international organizations. Price: Sw. frs. 1.00; 1s. 6d., \$0.25.

Pack for Europe (Carnet d'adresses pour jeunes voyageurs — Anschriftenbüchlein für Junge Reisende), contains all necessary information regarding hostels and hostel restaurants, hotels and restaurants, including vegetarian restaurants, for the most important towns and tourist places in Europe. Edited by: Fédération Internationale des AJF, World YWCA, World Alliance of YMCAs, WSCF, and Youth Department of the WCC. Price: Sw. frs. 1.75; DM 1.75; 3s.; \$0.40 (reduction of 10% for 50 copies or more; 20% for 100 copies or more).

Become a Friend of the Federation by paying a minimum of Sw. frs. 20.00; £1.10.0.; or \$5.00. You will receive *The Student World* and *Federation News*, with the right to purchase other Federation publications at reduced prices. By subscribing to Federation periodicals in this way you are also supporting the Federation program in general, since the rate is higher than combined subscriptions to *The Student World* and *Federation News*. The figures mentioned above are minimum only: larger subscriptions are frequent and most welcome.

Wear the Federation cross: a small silver cross (half a centimetre, a fifth of an inch) mounted on a lapel pin. Price: Sw. frs. 0.50; 1s; \$0.15.

Orders for publications may be sent to the WSCF, 13 rue Calvin, Geneva, or through the national SCM in each country. Bulk orders for more than ten copies of the same publication receive 20% discount.

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